

# **HOLY WEEK MUSIC**

FROM

**EASY NOTATION**

FOR SINGING THE

**PROPER OF THE MASS**

(Revised Edition)

By

**WILLIAM E. CAMPBELL, Ph.D.**

Priest of the Philadelphia Archdiocese

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## PALM SUNDAY

The SECOND SUNDAY of PASSIONTIDE, or PALM SUNDAY, is the first day of Holy Week. Due to the use of flowers, palms or various tree branches in today's procession, we find similar names (Blossom Sunday, Willow Sunday, Yew Sunday or Flower Sunday) used by the English, Germans, Italians, Spanish, Serbs, Croats, Ruthenians and Armenians. The Spaniards call it "Pascua Florida" and our State of Florida was so named on Palm Sunday 1512.

Prospective converts used to wash and shave their heads on this day and recite the creed as preparation for baptism next Saturday.

Blessing of the palm is quite simple; a single prayer refers to the parallel which should exist between our interior dispositions and our outward

behavior of singing in the procession. Psalms 23 and 46, sung during the distribution of the palm, are interrupted after every stanza with antiphons which recall the cheers of the Jewish children, only six days before Christ's death.

A gospel (Matthew 21:1-9) is sung. During the procession, the singing refers to Christ, the King. Designated antiphons and portions of psalms may be omitted and others repeated as the needs may be. (A similar flexibility extends to all of Holy Week). The procession is concluded by the priest singing one prayer in which God is asked to bless those places where today's palm shall be kept.

St. Matthew's account of the Passion is read today, St. Mark's account on Tuesday, St. Luke's on Wednesday and St. John's on Friday.

## HOLY THURSDAY

HOLY THURSDAY (Thursday of the Lord's Supper, or Maundy Thursday) was traditionally the great feast of the Blessed Sacrament; even today, the epistle, gospel, secret, Hanc igitur, communion and post-communion are directed toward this one central fact. The second of two Hosts consecrated today is carried to a repository for safety until tomorrow. The Gloria is sung but not the Credo; the third Agnus Dei ends with "miserere nobis".

Maundy is from the Latin 'mandatum' (commandment); "a new commandment I give you" were Christ's words at the Last Supper (read John 13). The washing of feet still takes place in some large churches, in imitation of Christ's example. Barring necessity, only one mass is said in any church today; other priests (and the people) receive Holy

Communion from the celebrant as in olden days they did from the bishop.

Oil was used in the Old Testament in the consecration of priests and kings. In the early church, the pope himself, on this day, mixed the oil and balsam for the chrism. Balsam is an aromatic resin from certain trees; the oil is olive oil.

There are three oils blessed by the bishop today:

- (a) The 'oil of the sick' used at extreme unction;
- (b) The 'oil of catechumens' used before baptism, at ordination to the priesthood and in the crowning of kings and queens;
- (c) The 'chrism,' a mixture of olive oil and balsam, used after baptism and at confirmation.





Hosán-----na filio **David**: \* \* \* \* \* benedíctus qui venit in nómine **Dominí**.  
 O *Rex* **Israël**: \* \* \* \* \* Hosánna in excelsis.

Dominus vobiscum. Et cum spíritu tuo. Oremus . . . Per omnia sæcula sæculorum. Amen.  
 The palm is now blessed, sprinkled and incensed. During its distribution, Psalms 23 and 46 are sung, their antiphons being interposed just as shown below. If the distribution ends early, the choir concludes immediately by singing the Gloria . . . Sicut . . . (as on page 23) and the closing antiphon.

(A) {Pue-----ri Hebræórum portántes ramos *olivárum*, \* \* \* \* \* obviavérunt **Domino**.  
 {Clamántes, et dicentes: \* \* \* \* \* Hosánna in excelsis.

(Psalm 23) Dómini est terra et quæ replent eam, \* \* \* \* \* orbis terrárum et qui hábitant in eo.  
 Nam ipse super mária fundávit eum, \* \* \* \* \* et super flúmina firmávit eum. (Púeri)

Attóllite, portæ, cápita vestra, et attóllite vos, fores *antiquæ*, \* ut ingrediátur rex **gloriæ**!  
 "Quis est iste rex **gloriæ**?" \* "Dóminus fortis et potens, Dóminus potens in **prælio**". (Púeri)  
 Attóllite, portæ, cápita vestra, et attóllite vos, fores *antiquæ*, \* ut ingrediátur rex **gloriæ**!  
 "Quis est iste rex **gloriæ**?" \* \* \* \* \* "Dóminus exercítuum: ipse est rex **gloriæ**". (Púeri)  
 Glória Patri . . . . . Sicut erat . . . . . (Púeri)

(A) {Pue-----ri Hebræórum vestiménta prosternébant in *via*, \* \* \* \* \* et clamábant dicentes:  
 {Hosánna filio **David**: \* \* \* \* \* benedíctus, qui venit in nómine **Dominí**.

(Psalm 46) Omnes pópuli, pláudite **manibus**, \* \* \* \* \* exsultáte Deo voce *lætitiæ*,  
 Quóniam Dóminus excélsus, *terribilis*, \* \* \* \* \* rex magnus super *omnem* **terram**. (Púeri)

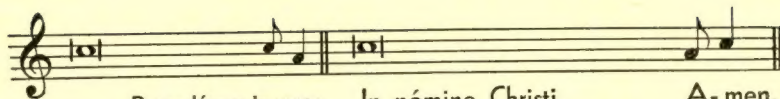
Súbjicit pópulos **nobis** \* \* \* \* \* et nátiónes *pédibus* **nostris**.  
 Eligít nobis hereditátem **nostram**, \* \* \* \* \* glóriam *Jacob*, quem **diligit**. (Púeri)

Ascéndit Deus cum exsultatióne, \* \* \* \* \* Dóminus cum voce **tubæ**.  
 Psállite Deo, **psallite**; \* \* \* \* \* psállite regi *nostro*, **psallite**. (Púeri)

Príncipes populórum *congregati* sunt \* \* \* \* \* cum pópulo *Dei* **Abraham**.  
 Nam Dei sunt próceres **terræ**: \* \* \* \* \* excélsus est **valde**. (Púeri)

Glória Patri . . . . . Sicut erat . . . . . (Púeri)

After the gospel is sung,  
the procession begins with  
"Let us go in peace. In  
Christ's Name. Amen."



Procedámus in pace. In nómine Christi.

A- men.

While the procession is forming, the following antiphons may be sung and repeated as needed (5a.)  
The Psalm Lauda, Jerusalem (5a) or Christus Vincit or any hymn to Christ the King, may also be sung.



- (A) Occúrrunt---- turbæ cum flóribus et **palmis** \* \* \* \* \* Redemptori **obviam**:  
Et victóri triumphánti digna dant obsequia: \* \* \* \* \* Fílium Dei ore **gentes prædicant**:  
Et in laudem **Christi** \* \* \* \* \* voces tonant per núbila: "**Hosanna**".  
(A) Cum ángelis et **pueris** \* \* \* \* \* \* fídeles inveniamur,  
Triumphatóri mortis **clamantes**: \* \* \* \* \* "**Hosánna in excelsis**".  
(A) Turba multa, quæ convénérat ad diem **festum**, \* \* \* \* \* \* clamabat **Domino**:  
"Benedíctus qui venit in nómine **Domini**:" \* \* \* \* \* **Hosánna in excelsis**".

When the procession is under way, the choir begins and the people repeat as indicated by ©:

- Glória,---- laus, et **honor**, \* \* \* \* \* tibi sit Rex **Christe Redemptor**:  
Cui puerile **decus** \* \* \* \* \* prompsit **Hosanna pium**.  
(© Glória) **Israël es tu Rex**, \* \* \* \* \* **Davidis et inclyta proles**:  
(and Cui) **Nómine qui in Domini** \* \* \* \* \* Rex **benedicte venis**.  
(© Glória) **Cætus in excelsis** \* \* \* \* \* te laudat **cælicus omnis**,  
(and Cui) **Et mortális homo**, \* \* \* \* \* et cuncta **creata simul**.  
(© Glória) **Plebs Hebræa** \* \* \* \* \* tibi cum palmis **obvia venit**:  
(and Cui) **Cum prece, voto, hymnis**, \* \* \* \* \* \* **ádsumus ecce tibi**.  
(© Glória) **Hi tibi passuro** \* \* \* \* \* solvébant **munia laudis**:  
(and Cui) **Nos tibi regnanti** \* \* \* \* \* \* **pángimus ecce melos**.  
(© Glória) **Hi placuere tibi**, \* \* \* \* \* \* **pláceat devotio nostra**:  
(and Cui) **Rex bone, Rex clemens**, \* \* \* \* \* cui bona **cuncta placent**. (© Glória...Cui)

St. Theodulph of Orleans seems to have written the preceding charming hymn about the year 820. Of its 78 verses, derived from Psalms 24 and 18, Matthew 21 and Luke 19, we use only a few.

Psalm 147 (5a) or a hymn to Christ the King may be sung. The acclaims on the opposite page are said to have been sung at Charlemagne's coronation, Christmas Day 800. "Christ conquers, Christ rules, Christ commands." Hear us, Christ, perpetual Guarantor for God's holy Church. Redeemer of the world, help her; Holy Mary, help her; St. Joseph, help her; St. Michael, help her. (Refrain). Hear us, Christ, very Life to our Supreme Pontiff Pius, the universal father. Savior of the world, help him; St. Peter, help him; St. Paul, help him; St. (Parish Patron), help him. (Refrain). King of Kings, our King, our hope, our glory, our pardon, our strength, our help, our light, our pathway, our life. (Refrain).



① Omnes col----laudent nomen tuum et **dicant** \* benedíctus qui venit in **nomine Domini.**  
(Psalm 147) **Lauda, Jerúsalem, Dominum,** \* \* \* \* \* **lauda Deum tuum, Sion,**  
**Quod firmávit seras portárum, tuarum,** \* \* \* \* \* **benedíxit filiis tuis in te.**  
**Compósuit fines tuos in pace,** \* \* \* \* \* **medúlla trítici satiat te.**  
**Emíttit elóquium suum in terram,** \* \* \* \* \* **velóciter currit verbum eius.**  
**Dat nivem sicut lanam,** \* \* \* \* \* **pruinam sicut cinerem spargit.**  
**Próicit gláciem suam ut frústula panis;** \* \* \* \* \* **coram frígore eius aquæ rigescunt.**  
**Emíttit verbum suum et liquefácit eas;** \* \* \* \* \* **flare iubet ventum suum et fluunt aquæ.**  
**Annuntiávit verbum suum Jacob,** \* \* \* \* \* **statúta et præcépta sua Israël.**  
**Non fecit ita ulli nationi:** \* \* \* \* \* **præcépta sua non manifestavit eis.**  
**Glória Patri, . . . .** **Sicut erat . . . .** **(Omnes colláudant)**

There is no ceremony as the priest re-enters the church, but the Ingredientie is sung. 5a

① **Ingredi---énte Domino** \* \* \* \* \* **in sanctam civitatem,**  
**Hebræórum pueri** \* \* \* \* \* **resurrectiónem vitæ pronuntiantes,**  
**Cum ramis palmarum:** \* \* \* \* \* **Hosánna, clamábant in excelsis.,**  
**Cum audísset pópulus, quod Jesus veníret Jerosolymam,** \* \* \* \* \* **exiérunt obviam ei.**  
**Cum ramis palmarum:** \* \* \* \* \* **Hosánna, clamábant, in excelsis.**

One more prayer before mass asks Christ's blessing upon those who assisted at the procession.



# CHRISTUS VINCIT

The congregation's part is marked ©; the unmarked portion is for the choir. The rhythmic flow should not be interrupted where the choir stops and the people start. All notes are of equal duration, except that a horizontal bar over a number means a slight retarding. A square dot after a number continues the preceding note another FULL unit of duration. (Extra copies of this hymn are available).

Refrain:— 6 65 6 6. 7 65 6 6. 6 5 6 3 3. || Christus vincit, © Christus regnat, Christus ímperat. || (Repeat at will)

5 6 1̇ 7 1̇. 5. 6 6 5 6 7 65 6 6 6 6 5 6 3 3. ||  
Exáu-di Christe © Ecclésiæ Sanctæ Dei salus perpé-tu-a. ||

6 6 7 6. 3. 6 65 6 3 3. || 6 6 5 65 4. 3. 6 65 6 3 3. ||  
Redemptor mundi © Tu illam ádjuva. || Sancta Marí-a... © Tu illam ádjuva. ||

6 5 65 4. 3. 6 65 6 3 3. || 6 5 6 5 4. 3. 6 65 6 3 3. || (Ref.)  
Sancte Jo-seph... © Tu illam ádjuva. || Sancte Míchaël... © Tu illam ádjuva. ||

5 6 1̇ 7 1̇. 5. 6 6 7 6 5 6 6 6 6 6 6 6 7 5 6 3. ||  
Exáu-di Christe © Pio Summo Pontí-fi-ci et u-ni-ver-sá-li Papæ vi-ta. ||

6 6 7 6. 3. 6 65 6 3 3. || 6 5 65 4. 3. 6 65 6 3 3. ||  
Salvátor mundi © Tu illum ádjuva. || Sancte Pe-tre... © Tu illum ádjuva. ||

6 5 65 4. 3. 6 65 6 3 3. || 6 65 6 3 3. || (Refrain)  
Sancte Pau-le... © Tu illum ádjuva. || (Parish Patron) © Tu illum ádjuva. ||

5 7 6. 5 7 6. || 5 7 6. 6 6 5 6 6. ||  
Rex re-gum © Rex noster. || Spes nostra © Glóri-a nostra. ||

6 5 6 7 6 5 6 6. 5 6 6 5 6 6. || 6 7 6 5 6 6. 6. 6 6. 6 6 5 6 5 4. 3. ||  
Misericórdia nostra © Fortitúdo nostra. || Auxílium nostrum © Lux, vi-a.. et vita no-strá.. ||

6 65 6 6. 7 65 6 6. 6 5 6 3 3. ||  
Christus vincit, © Christus regnat, Christus ímperat.



Even a casual examination of the text must disclose the fact that there is a great difference in sentiment between the ceremonies just concluded and the mass which is to follow. (The gospel is from Matthew 26 and 27).

The joy and triumph of the entry into Jerusalem seem to end abruptly and, instead, we find the Church putting into the mouth of Christ the following four prayers indicative of: in the introit, His feeling of dependence upon the Father; in the gradual and tract, His sense of abandonment in the presence of enemies; in the offertory, His anticipation of human ingratitude; and, finally, in the communion, His ultimate peace of soul and resignation to His Father's Will. Read the text in English. (The Credo is sung but not the Gloria.)



INTROIT (Psalm 21) Mixed

PALM SUNDAY

Domi-----ne, ne longe fácias auxílium *tuum* **a** me, \* \* \* ad defensiónem meam **áspice**:  
 Líbera me de ore *leónis*, \* \* \* et a córnibus unicornuórum humilitátem **meam**.  
 Ps. Deus Deus meus, **réspice** **in** me: \* \* \* quare me dereliquísti?  
 Longe a salúte **mea** \* \* \* verba delictórum **meórum**.  
 Domine, ne longe fácias auxílium *tuum* **a** me, \* \* \* ad defensiónem meam **áspice**:  
 Líbera me de ore *leónis*, \* \* \* et a córnibus unicornuórum humilitátem **meam**.

GRADUAL (Psalm 72)

Tenu-----ísti manum délixeram **meam**: \* \* \* et in voluntáte tua deduxísti me:  
 Et cum glória *assump*sísti me. \* \* \* **W**. Quam bonus Israël Deus rectis **cordis**  
 Mei autem pene moti sunt **pedes**: \* \* \* pene effúsi sunt gressus **mei**:  
 Quia zelávi in *peccat*óribus, \* \* \* pacem peccatórum **videns**.



# TRACT (Psalm 21) Mixed

- Ps. Deus---- Deus meus, *respice* **in** me: \* \* \* \* \* quare me dereliquisti?  
 W. Longe a salute **mea** \* \* \* \* \* verba delictorum meorum.  
 W. Deus meus, clamabo per diem, *nec ex*audies: \* in nocte, et non ad insipientiam **mihi**.  
 W. Tu autem in **sancto** \* \* \* \* \* habitas, *laus* Israël.  
 W. In te speraverunt *patres* **nostri**: \* \* \* speraverunt, et liberasti eos.  
 W. Ad te clamaverunt, et *salvi* **facti** sunt: \* in te speraverunt, et non sunt *confusi*.  
 W. Ego autem sum vermis, et non **homo**: \* opprobrium hominum, et abjectio **plebis**.  
 W. Omnes qui videbant me, *aspernabantur* me: \* locuti sunt labiis, et moverunt **caput**.  
 W. Speravit in Domino, *eripiat* **eum**: \* salvum faciat eum, quoniam *vult* **eum**.  
 W. Ipsi vero consideraverunt, \* et conspexerunt me:  
     Diviserunt sibi vestimenta **mea**, \* et super vestem meam miserunt **sortem**.  
 W. Libera me de ore *leonis*: \* et a cornibus unicornorum humilitatem **meam**.  
 W. Qui timetis Dominum, *laudate* **eum**: \* universum semen Jacob magnificate **eum**.  
 W. Annuntiabitur Domino generatio *ventura*: \* et annuntiabunt caeli *justitiam* **eius**.  
 W. Pópulo, *qui nascetur*, \* quem fecit **Dóminus**.

# OFFERTORY (Psalm 68)

- Impro----perium expectavit cor **meum**, \* \* \* \* \* et *misér*iam:  
 Et sustinui qui simul mecum *contristaretur*, \* et non **fuit**:  
 Consolantem me *quasi*vi \* \* \* \* \* et non *inveni*:  
 Et dederunt in *escam* **meam** fel, \* et in siti mea potaverunt me *aceto*.

# COMMUNION (Matthew 26)

- Pater,---- si non potest hic calix transire, nisi *bibam* **illum**: \* \* \* \* \* fiat *voluntas* **tua**.

The Basilica of St. John Lateran (formerly called Holy Savior) is the "station-church" for Holy Thursday. It was sacked by the Vandals, restored in 460, destroyed in 896 by earthquake; the restored building burned down in 1308 and was said by Dante in his *Paradise* (xxxi) to be so beautiful that human hands could not have built it. For about a thousand years, the popes lived in the palace adjacent to St. John's (not St. Peter's) and five general councils were held here. The 1st, in 1123, concerned the investiture; the 2nd, in 1139 and 3rd in 1179 helped much to repair the damage done by schism; the 4th (the "great") in 1215 clarified questions of the Holy Eucharist, condemned heresy and appealed to the Greeks to return to the church; the 5th, 1512, rectified current abuses. It is the cathedral church of the diocese of Rome (contains the altar used by St. Peter himself) and bears the inscription "Omnium urbis et orbis ecclesiarum mater, et caput." (see page 177).

**INTROIT (Galatians 6 and Psalm 66) Mixed**

Nos au----tem gloriáři *opórtet* \* \* \* \* \* in cruce Dómini nostri Jesu **Christi**:  
In quo est salus, víta, et resurréctio **nostra**: \* \* \* \* \* per quem salváti, et liberáti **sumus**.  
Ps. Deus misereátur **nostri**, \* \* \* \* \* \* \* \* \* et benedícat **nobis**:  
Illúminet vultum *suum* **super** nos, \* \* \* \* \* et misereátur **nostri**. (Nos autem)

## GRADUAL (Philippians 2)

Christus---- factus est pro nobis obédiens *usque ad* **mortem**, \* \* \* mortem autem **crucis**.  
 ¶. Propter quod et Deus exaltávit illum: \* et dedit illi nomen, quod est super omne **nomen**.

OFFERTORY (Psalm 117)

Déxte-----ra Dómini fecit *virtú*tem, \* \* \* \* \* \* \* \* \* \* dextera Dómini *exaltá*vit me:  
Non móriar, *sed vivam*, \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* et narrábo ópera **D**ómini.

## COMMUNION (John 13)

Dómi----nus Jesus, postquam coenávit cum discípu<sup>lis</sup> **suis**, \* \* \* \* lavit pedes eórum,  
Et ait illis: Scitis quid fécerim **vobis** \* \* \* \* ego Dóminus, et Magíster?  
Exémplum *dedi* **vobis**, \* \* \* \* ut et vos ita faciátis.



The singing of psalms is recommended during the people's communion; the 3-line antiphon (page 58) must conclude any psalm, or portion used. No Gloria Patri. The beautiful 22nd Psalm points to the Good Shepherd: "The Lord is my Shepherd; I shall not want. In verdant pastures He gives me repose; beside restful waters He leads me; He refreshes my soul. He guides me in right paths for His Name's sake. Even though I walk in the dark valley I fear no evil; for You are at my side with Your rod and Your staff that give me courage. You spread the table before me in the sight of my foes; You anoint my head with oil; my cup overflows. Only goodness and kindness follow me all the days of my life; and I shall dwell in the house of the Lord for years to come."



(Psalm 22) *Dóminus pascit me, nihil mihi deest* \* \* in páscuís viréntibus cubáre me **facit**.  
*Ad aquas ubi quiescam conducit me* \* \* \* \* \* réficit ánimam **meam**.  
*Dedúcit me per sémitas rectas* \* \* \* \* \* propter nomen **suum**.  
*Etsi incédam in valle tenebrosa* \* \* \* \* \* non timébo mala quia **tu mecum es**.  
*Virga tua et báculus tuus* \* \* \* \* \* hęc me **consolantur**.  
*Paras mihi mensam* \* \* \* \* \* spectántibus adversáris **meis**.  
*Inúngis oleo caput meum* \* \* \* \* \* calix meus ubérrimus **est**.  
*Benígnitas et grátia me sequentur* \* \* \* \* \* cunctis diébus **vita mea**.  
*Et habitábo in domo Domini* \* \* \* in longíssima **tempora**. (3-line A) Dominus Jesus)

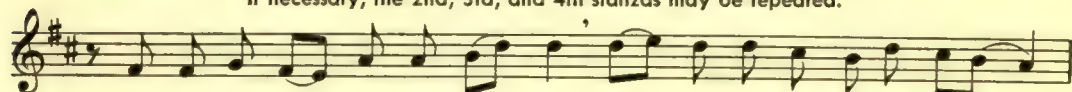
(Psalm 71) *Deus, júdicium tuum regi da* \* \* \* \* \* et jústitiam tuam filio **regis**.  
*Gubérnet pópulum suum cum jústitia* \* \* \* \* \* et húmiles suos cum **æquitate**.  
*Afferent montes pacem populo* \* \* \* \* \* et colles **jústitiam**.  
*Tuébitur húmiles pópuli † salvos faciet filios pauperum* \* \* et cónteret **oppressorem**.  
*Et diu vivet ut sol* \* \* \* \* \* et sicut luna in omnes **generationes**.  
*Descéndet ut plúvia super gramen* \* \* \* \* \* sicut imbres qui irrígant **terram**.  
*Florébit in diébus ejus jústitia* \* \* \* \* \* et abundántia pacis, donec deficiat **luna**.  
*Et dominábitur a mari usque ad mare,* \* \* \* \* \* et a flúmine usque ad términos **terræ**.  
*Coram illo prócident inimíci ejus,* \* et adversáarii ejus **púlverem lingent**. (3-line A) Dominus Jesus)

(Organ—241a)

# PANGE LINGUA

(Third Mode)

If necessary, the 2nd, 3rd, and 4th stanzas may be repeated.



1. Pan-ge lin-gua glo-ri-ó-si Cór-po-ris my-sté-ri-um,



San-gui-nis-que pre-ti-ó-si, Quem in mun-di pré-ti-um



Fructus ven-tris ge-ne-ró-si Rex ef-fú-dit gén-ti-um. A-men.

2. Nobis datus, nobis natus  
Ex intácta Virgine,  
Et in mundo conversátus,  
Sparsó verbi sémíne,  
Sui moras incolátus  
Míro clausit órđíne.

3. In suprémae nocte cœnae,  
Recúbens cum frátribus,  
Observáta lege plene  
Cíbis in legálibus,  
Cíbum turbæ duodénæ  
Se dat suis mánibus.

4. Verbum caro panem verum  
Verbo carnem éfficit,  
Fitque sanguis Christi merum:  
Et si sensus déficit,  
Ad firmándum cor sincérum  
Sola fides súfficit.

5. Tantum ergo Sacraméntum  
Venerémur cernui:  
Et antiquum documéntum  
Novo cedat rítui:  
Præstet fides suppleméntum  
Sénsuum deféctui!

6. Genitóri, Genitóque  
Laus et jubilátio!  
Salus, honor, virtus quoque  
Sit et benedíctio!  
Procedénti ab utrôque  
Compar sit laudátio! Amen.

**GLORIA, LAUS ET HONOR** (free translation):—

To You, our anointed Redeemer King, we offer the affectionate Hosannas of delighted children. You are the blest King of Israel, the noble Son of David, who came in the name of the Lord. Your praise is sung by Heaven's court, by mortal man, by all creation. The Jewish people met You along the road, with palms, just before You were about to suffer; we are here to sing and pray and pledge allegiance now that You are gloriously reigning. You were pleased at the Jewish welcome; may You be pleased now at our devotion because, good kind King, everything good pleases You.

**CANTICLE OF ZACHARY** (Luke 1:68-79):—

Blessed be the Lord, the God of Israel, because He has visited and wrought redemption for His people,  
And has raised up a horn of salvation for us in the house of David, His servant,  
As He promised through the mouth of His holy ones, the prophets from of old:  
Salvation from our enemies and from the hands of all our foes.  
He has fulfilled His kindness to our fathers, and been mindful of His holy covenant  
In the oath to Abraham our father, by which He swore to grant us  
That, delivered from the hands of our enemies, we should serve Him without fear  
In holiness and justice before Him all our days.  
And you, O child, shall be called the prophet of the Most High;

for you shall go before the Lord to prepare His ways,  
To give His people knowledge of salvation through forgiveness of their sins,  
Because of the compassionate kindness of our God with which the Orient from on high will visit us,  
To shine on those who sit in darkness and the shadow of death, to guide our feet into the way of peace.  
(Glory be to the Father, etc. is added as a fitting conclusion).

**PSALM 150:**—

Alleluja. Praise the Lord in His sanctuary, praise Him in the firmament of His strength.  
Praise Him for His mighty deeds, praise Him for His sovereign majesty.  
Praise Him with the blast of the trumpet, praise Him with lyre and harp.  
Praise Him with timbrel and dance, praise Him with strings and pipe.  
Praise Him with sounding cymbals, praise Him with clanging cymbals.  
Let everything that has breath praise the Lord. Alleluja. (Glory be to the Father is added).



# GOOD FRIDAY

## Station Church, Holy Cross of Jerusalem

GOOD FRIDAY (God's Friday, 'sad' or 'long' Friday) is surrounded by the most dramatic ceremonies of the year. Officially, it is the 'Friday of the Lord's Suffering and Death' and today's Station Church is that of the Holy Cross of Jerusalem (in Rome). For the Jews it was the day of preparation for the Passover. The latter recalls their spreading the blood of a lamb upon their doors, as a sign commanded by Moses; thus they were 'passed-over' by the angel of God who struck dead every first-born among the Egyptians.

This afternoon's ceremony consists of four parts:

1. the Three Lessons, i.e., Scripture Readings; 2. the Nine Solemn Prayers; 3. the Solemn Adoration of the Holy Cross and 4. Holy Communion.

1. Lessons (prayer, lesson from Osee 6, responsory; prayer, lesson from Exodus 12, responsory; and passion gospel from John 18 and 19)

2. Prayer of the Faithful (nine solemn prayers) for

- |                                    |                               |
|------------------------------------|-------------------------------|
| (a) the Church                     | (f) health of mind            |
| (b) the Pope                       | and body                      |
| (c) all classes of<br>the faithful | (g) church unity              |
| (d) civil authorities              | (h) conversion of Jews        |
| (e) catechumens                    | (i) conversion of<br>infidels |

3. Solemn Adoration of the Holy Cross (threefold Venite Adoremus, reproaches and hymns)

4. Communion (procession, Pater Noster, Holy Communion and three closing prayers).

The Holy Cross is unveiled in three stages; at every stage, the priest holds It aloft to the chant of "Behold the Wood of the Cross, upon Which hung the world's Salvation"—"Come, let us adore." The ancient ceremony might well be directed towards the True Cross where there was such a Relic; elsewhere, it is by way of symbolism. The priest places the Cross upon a cushion, removes his shoes, reverently approaches upon his knees and kisses the Cross.

Afterwards, the rest of the clergy and the people also approach to pay their homage; meanwhile, the 'Reproaches' are sung. These reproaches (from the 4th Book of Esdras) are represented as coming from Christ, in His disappointment that His people should so ill-repay His goodness. The text is full of tragedy.

Finally, the Host Which was consecrated yesterday is brought in a simple procession from the repository. During this return, the Adoramus Te, Christe and two other responsories are sung, which refer to our redemption by Christ, through His Cross. All the people join in reciting the Pater Noster aloud, in unison with the priest. They answer Amen to the first of two prayers; the priest says the Domine, non sum dignus and receives Holy Communion. While the people are receiving Holy Communion, the choir sings the 21st Psalm and may add any responsories taken from today's matins. As soon as the chalice is purified and covered, the ceremony is at an end.



RESPONSORY (Habacuc 3) Mixed (after Lesson from Osee 6)

GOOD FRIDAY

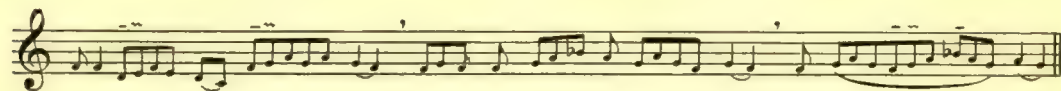
Dómi----ne, audívi auditum tuum, et **tí**mui: \* \* \* considerávi ópera tua, et **ex**pávi.  
 V. In médio duórum animálium **in**notescérís: \* dum appropinquáverint anni, cognos**sc**érís:  
 Dum advénerit **tempus**, \* \* \* ostend**er**ís.  
 V. In eo, dum conturbáta fúerit **ánima mea**: \* \* \* in ira, misericórdiæ memor **er**ís.  
 V. Deus a **Líbano vén**iet, \* \* \* et Sanctus de monte umbróso, et **condén**so.  
 V. Opéruiť cælos **majéstas ejus**: \* \* \* et laudis ejus plena **est terra**.

During Holy Week, the clergy alone sing the entire Oremus. Flectamus genua. Levate. The people, however, answer Amen in all cases and also the Venite, adoremus (see page 62).

RESPONSORY (Psalm 139) (after Lesson from Exodus 12)

Eri----pe me, Dómine, ab hómine **mal**o: \* \* \* a viro iníquo **libera** me.  
 V. Qui cogitavérunt malítias **in corde**: \* \* \* tota die constituébant **præ**lia.  
 V. Acuérunt linguas suas sicut **serpéntis**: \* \* \* venénium áspidum sub lábiis **eó**rum.  
 V. Custódi me, Dómine, de manu **peccatóri**s: \* \* \* et ab homínibus iníquis **libera** me.  
 V. Qui cogitavérunt supplantáre **gressus meos**: \* \* \* abscondérunt supérbi láqueum **mihi**.  
 V. Et funes extendérunt in láqueum **pédibus meis**: \* \* \* iuxta iter scándalum posuérunt **mihi**.  
 V. Dixi Dómino: Deus **meus es** tu: \* \* \* exáudi Dómine vocem oratiónis **meæ**.  
 V. Dómine, Dómine virtus **salútis meæ**: \* \* \* obúmbrá caput meum in die **belli**.  
 V. Ne tradas me a desidério meo **peccatóri**: \* \* \* cogitavérunt **advérsus** me:  
 Ne **derelin**quas me, \* \* \* ne umquam **exaltén**tur.  
 V. Caput circúitus **eó**rum: \* \* \* labor labiórú ipsórum opériet **eos**.  
 V. Verúmtamen iusti confitebúntur **nómini tuo**: \* \* \* et habitábunt recti cum vultu **tuo**.

Care should be exercised in singing the text and music on page 63 so as not to confuse this new tone (1D) with the mixed tone, previously used. The new tone was introduced to preclude any monotony; the four notes over the final syllable of every line should be sung with a slight deceleration.



Ecce li - gnum cru - cis in quo sa - lus mun - di pe - pen - - - dit



© Ve - ní - te ad - o - ré - - - mus.



1 & 2 { Pópu---le meus, quid feci tibi? \* \* aut in quo contristávi te? respónde mihi.

1—Hágios ho Theós. Sanctus Deus. \* \* \* \* parásti Crucem Salvatóri tuo.

2—Hágios Athánatos, eléison himás. \* \* \* \* Hágios Ischyros. Sanctus fortis.

2—Hágios Athánatos, eléison himás. \* \* \* \* Sanctus Immortális, miserére nobis.

1 & 2 { Quia edúxi te per desértum quadraginta annis, \* \* \* \* et manna cibavi te,

1 & 2 { Et introdúxi te in terram satis bonam: \* \* \* \* parásti crucem Salvatóri tuo.

1—Hágios ho Theós. Sanctus Deus. \* \* \* \* Hágios Ischyros. Sanctus fortis.

2—Hágios Athánatos, eléison himás. \* \* \* \* Sanctus Immortális, miserére nobis.

{ Quid ultra débui fácere tibi, \* \* \* \* et non feci?

1 & 2 { Ego quidem plantávi te véneam meam speciosissimam: \* et tu facta es mihi nimis amara:

1—Hágios ho Theós. Sanctus Deus. \* \* \* \* et lancea perforásti latus Salvatóri tuo.

2—Hágios Athánatos, eléison himás. \* \* \* \* Sanctus Immortális, miserére nobis.

2—Hágios Athánatos, eléison himás. \* \* \* \* Sanctus Immortális, miserére nobis.

Reproaches (condensed free translation). Greek & Latin refrain "God, You are holy, strong, immortal; pity us."

My people, what did I do to hurt you? I freed you from Egypt, led you through the desert forty years, gave

you manna, brought you to a good land; yet you executed me. What more could I have done? I planted →





# REPROACHES (1D)

Ego--- propter te flagellávi Ægyptum cum primogenitis suis: \*et tu me flagellátum tradidisti.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego edúxi te de Ægypto, \* \* \* \* demérso Pharaóne in Mare rubrum:

Et tu me tradidisti \* \* \* \* princípibus sacerdotum.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego ante te aperui mare: \* \* \* \* et tu aperuísti láncea latus meum.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego ante te prævi in columna nubis: \* \* \* et tu me duxisti ad prætóríum Pilati.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego te pavi manna per desertum: \* \* \* et tu me cecidísti álapis et flagellis.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego te potávi aqua salutis de petra: \* \* \* et tu me potásti felle et aceto.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego propter te Chananæórum reges percussi: \* et tu percussisti arúndine caput meum.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego dedi tibi sceptrum regale: \* \* \* et tu dedísti cápiti meo spíneam coronam.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

1—Ego te exaltávi magna virtute: \* \* \* et tu me suspendísti in patíbulo Crucis.

2—Pópule meus, quid feci tibi? \* \* \* \* Aut in quo contristávi te? Respónde mihi!

you as a choice vine but you became bitter, gave me vinegar to drink and pierced my side. (New refrain) "My people what did I do to hurt you?" I struck the first-born of the Egyptians for you; yet you scourged me. I rescued you from Egypt and drowned Pharaoh; yet you betrayed me. I opened up the Red Sea; you opened up my side. I guided you in the pillar of cloud; you guided me to Pilate. I fed you manna; you slapped and beat me. I gave you water from the rocks; you gave me vinegar and gall. I struck your Canaanite enemy; you struck my head with a stick. I gave you a royal scepter; you crowned me with thorns. I raised you to power; you raised me to the cross.

The meter of CRUX FIDELIS is like that of yesterday's Pange Lingua on page 59. Use any suitable melody already known. Choir #2 sings the refrains.

Crux fidélis, inter omnes

Arbor una nóbilis;

Nulla silva talem profert

Fronde, flore, gérmine.

Dulce lignum, dulces clavos,

Dulce pondus sústinet.

Pange, lingua, gloriósi

Láuream certáminis,

Et super Crucis trophæo

Dic triúmphum nóbilem:

Qualiter Redémptor orbis

Immolátus vícerit.

Crux fidélis, inter omnes

Arbor una nóbilis:

Nulla silva-talem profert,

Fronde, flore, gérmine.

De paréntis protoplásti

Fraude Factor cóndolens,

Quando pomi noxiális

In necem morsu ruit:

Ipsé lignum tunc notávit,

Damna ligni ut sólveret.

Dulce lignum, dulces clavos,

Dulce pondus sústinet.

Hoc opus nostræ salútis

Ordo depopóscerat:

Multifórmis proditóris

Ars ut artem fálleret:

Et medélam ferret inde,

Hostis unde láserat.

Crux fidélis, inter omnes

Arbor una nóbilis:

Nulla silva talem profert,

Fronde, flore, gérmine.

Quando venit ergo sacri

Plenitúdo témporis,

Missus est ab arce Patris

Natus, orbis Cónditor:

Atque ventre virgináli

Carne amíctus pródiit.

Dulce lignum, dulces clavos,

Dulce pondus sústinet.

Vagit infans inter arcta

Cónditus præsepia:

Membra pannis involúta

Virgo Mater álligat:

Et Dei manus pedésque

Stricta cingit fáscia.

Crux fidélis, inter omnes

Arbor una nóbilis:

Nulla silva talem profert,

Fronde, flore, gérmine.

Lustra sex qui jam perégit,

Tempus implens córporis,

Sponte líbera Redémptor

Passióni déditus,

Agnus in crucis levátur

Immolándus stípíte.

Dulce lignum, dulces clavos,

Dulce pondus sústinet.

Felle potus ecce languet:

Spina, clavi, lancea:

Mite córpus perforárun:

Unda manat et cruor:

Terra, pontus, astra, mundus,

Quo lavántur flúmine.

Crux fidélis, inter omnes

Arbor una nóbilis:

Nulla silva talem profert,

Fronde, flore, gérmine.

Flecta ramos, arbor alta,

Tensa laxa víscera,

Et rigor lentéscat ille,

Quem dedit natívitas:

Et supémi membra Regis

Tende miti stípíte.

Dulce lignum, dulces clavos,

Dulce pondus sústinet.

Regardless of abbreviation,  
the conclusion must be sung

Sola digna tu fuísti  
 Ferre mundi víctimam,  
 Atque portum præparáre  
 Arca mundo náufragó:  
 Quam sacer cruor perúnxit  
 Fusus Agni córpore.

Crux fidélis, inter omnes  
 Arbor una nóbilis:  
 Nulla silva talem profert,  
 Fronde, flore, gérmine.

Regardless of omissions in this  
 hymn, the eight-line closing at the  
 right must always be sung →

As the procession is returning to  
 the main altar, the choir sings the  
 antiphons (1 D):—

Sempitérna sit beátæ  
 Trinitáti glória:  
 Æqua Patri, Filióque;  
 Par decus Paráclito:  
 Uníus Triníque nomen  
 Laudet uníversitas.

Amen.

Dulce lignum, dulces clavos,  
 Dulce pondus sústinet.



Ado----rámus te, Christe, et benedicimus tibi, \* quia per Crucem tuam redemísti mundum.  
 Per lignum servi facti sumus, \* \* \* \* \* et per sanctam Crucem liberáti sumus.  
 Fructus árboris seduxit nos, \* \* \* \* \* Filius Dei redemit nos.  
 Salvátor mundi salva nos: \* \* \* \* \* qui per Crucem et Sanguinem tuum redemisti nos.  
 Auxiliare nobis, \* \* \* \* \* te deprecámur, Deus noster.

The ritual is explicit as to what happens when the Sacred Host has been placed upon the altar. "... the celebrant recites in a clear voice (does not sing it) the preface to the Lord's Prayer:

Orémus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dicere:

However, everybody present, clergy and faithful, solemnly, gravely and distinctly recites the entire Our Father in Latin, along with the celebrant, since it is the prayer for communion; and they all add Amen.

Pater noster, qui es in cælis: \* Sanctificetur nomen tuum. \*  
 Adveniat regnum tuum. \* Fiat voluntas tua, sicut in cælo, et in terra. \*  
 Panem nostrum quotidianum da nobis hodiè: \* Et dimitte nobis debita nostra, \*  
 sicut et nos dimittimus debitoribus nostris. \* Et ne nos inducas in tentationem; \*  
 sed libera nos a malo. \* Amen."



During the distribution of Holy Communion, Psalm 21 given below (8G) may be sung; or any of the nine responses from today's matins. Five found in the St. Gregory Hymnal are #173-174-175-179 and 181. The other four are Vinea mea electa, Animam meam dilectam, Tradiderunt me in manus impii and Jesum tradidit impius.



Deus me----us, Deus meus, quare me dereliquisti? \* \*  
 \* \* Longe abes a précibus, a verbis clamóris mei.  
 Deus meus, clamo per diem, et non exaudis, \* \* \* et nocte, et non atténdis ad me.  
 Tu autem in sanctuário **habitas**, \* \* \* \* \* **laus** Israël.  
 In te speravérunt patres **nostri**, \* \* \* \* \* speravérunt et liberásti eos;  
 Ad te clamavérunt et salvi **facti** sunt, \* \* \* in te speravérunt et non **sunt confusi**.  
 Ego autem sum vermis et non **homo**, \* \* oppróbrium hóminum et despéctio **plebis**.  
 Omnes vidéntes me derident me, \* \* \* didúcut lábia, ágitant **caput**:  
 "Confidit in Dómino: liberet **eum**, \* \* \* erípiat eum, si **diliget eum**."  
 Tu útique duxísti me inde ab **utero**, \* \* \* secúrum me fecísti ad úbera **matris meæ**.  
 Tibi tráditus sum inde ab **ortu**, \* \* \* ab útero matris meæ Deus **meus es** tu.  
 Ne longe stéteris a me, quóniam **tribulor**; \* \* \* prope esto quia non **est adjutor**.  
 Circústant me júvenci **multi**, \* \* \* \* \* tauri **Basan cingunt** me.  
 Apériunt contra me os **suum**, \* \* \* \* \* sicut leo rapax **et rugiens**.  
 Sicut aqua effusus sum, \* \* \* \* \* et disjúncta sunt ómnia **ossa mea**:  
 Factum est cor meum tamquam **cera**, \* \* \* \* \* liquéscit in viscéribus **meis**.  
 Etenim circústant me canes **multi**, \* \* \* \* \* catérva male agéntium **cingit** me.  
 Foderunt manus meas et pedes **meos**, \* \* \* dinumeráre possum ómnia **ossa mea**.  
 Tu autem, Dómine, ne longe **steteris**; \* \* \* auxílium meum, ad júvándum **me festina**.  
 Eripe a gládio ánimam **meam**, \* \* \* \* \* et de manu canis **vítam meam**;  
 Salva me ex ore **leonis** \* \* \* \* \* et me míserum a córnis **bubalorum**.  
 Enarrábo nomen tuum frátribus **meis**, \* \* \* \* \* in médio cœtu **laudabo** te.

The congregation answers Amen to the three final prayers.

## CRUX FIDELIS

(Pange, Lingua, Gloriosi Lauream Certaminis)

The theme of the **Pange, lingua . . . lauream certaminis** (*Crux fidelis*), written by Fortunatus, who died in 609, is Christ's Cross. There was an ancient legend that, after Adam's death, his son Seth obtained from an angel a branch from the tree which had figured in Adam's sin; this he planted at Adam's grave on Golgotha, i.e., place of the skull, and from its wood came the Holy Cross.

The hymn suggests that God decided to use this tree for man's restoration because Satan had used it to degrade us. The eighth stanza is used today as a refrain. We append herewith a free translation.

"Let me proclaim the story of a wondrous battle which climaxed a war; let me tell about the Cross, the monument to a glorious victory which was won by the Savior as He died.

The Creator pitied man who, by foolishly eating fruit from the forbidden tree, had brought about his own ruin; and God determined that He would use a tree to repair the damage done by the earlier tree.

The divine plan for man's salvation required a work of rescue: God's wisdom would defeat Satan's treachery by using the same instrument which the Evil One had previously used to harm us.

In the fulness of time, the world's Founder, sent from the Father's bosom, issues as man, from a Virgin's body.

He is wrapped up by His Virgin Mother and placed in a crib just as would be done for any other baby.

After spending 30 years as a human being, our Redeemer freely gives Himself up to suffer for us.

Just as the Lamb had been killed in Egypt many years before, to save the Israelites (Exodus 12) so, too, Christ is now put upon the Cross to be immolated for us.

He tastes the gall, He faints away; thorns, nails and a lance pierce His tender Body. From His Side there flow Blood and water, a tide that will wash the earth, the sea, the very stars—the whole universe.

|| O faithful Cross, noblest of trees; no forest can boast a branch or flower or seed comparable to Thee. O sweet Wood, sweet Nails, Which bear so sweet a Burden.

Bend Thy arms, noblest of trees; relax Thy fibers; soften Thy natural roughness. Let the Body of this heavenly King be pillowed softly against Thy trunk.

Thou art the only Cross found worthy to support this Victim Who ensures our salvation. Thou art, as it were, a ship carrying to a safe harbor an otherwise hopelessly shipwrecked race. Thou hast been anointed for this task by a Sacred Blood, as It coursed down over Thee from the Body of the Lamb.

Eternal glory be to the blessed Trinity; equally to the Father, Son and Paraclete. May heaven and earth praise the Name of the One and the Three. Amen."

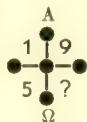
# VIGIL OF EASTER

Station Church, St. John Lateran

The eight-part ceremony begins late on Saturday so as to end with mass early on Sunday morning:—

1—Brief Blessing of the New FIRE which refers to Christ as the cornerstone which, when struck, kindled fire in the hearts of the faithful.

2—Blessing of the Paschal Candle on which the priest inscribes this symbol including the current year; as the (8) cuts are made, he says "Christ yesterday and today\*the Beginning and the End\*the Alpha\* and the Omega\* His are the times\* and the ages;\* to Him be glory and power\* forever. Amen." Five incense grains are inserted: "By His holy wounds\* so glorious\* may He watch over us\* and protect us\* Christ, Our Lord. Amen." Taking a small candle, lighted from the paschal candle, he continues: "May the light of Christ dispel the darkness of heart and mind;" then he pronounces the blessing and all other lights are extinguished.



3—Solemn Procession and Easter Proclamation. The people answer "Deo gratias" to "Lumen Christi" sung in three places; all candles and lamps are now lighted. (St. Cyril of Jerusalem says this night was bright as day with the torches which adorned houses, streets and parks, symbolizing the Light of the World issuing from the grave.) The 'Exsultet' (ferial tone) compares tonight and the lighted candle to the Jews passing through the Red Sea and following the column in the desert; "... my night turned to day in my rejoicing."

4—Four Lessons, from Genesis 1 & 2, Exodus 14 & 15, Isaias 4 and Deu-

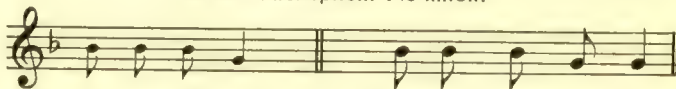
teronomy 31. All are followed by Flectamus genua; levate and a prayer but the last three have a canticle before the prayer, which the priest recites if the choir cannot sing them.

5—First Part of the Litanies is intoned by chanters and the people answer; invocations are not repeated.

6—Blessing of the Baptismal Water (ferial tone). There are 10 interruptions: the priest divides the water in the form of a cross, again touches it, makes 3 crosses over it, pours it with his hand north, east, south and west, breathes upon it 3 times in the form of a cross, sings a phrase 3 times as he 3 times dips the candle into the water, breathes 3 times upon the water in the form of a Greek Ψ (Psyche-Spirit, see Genesis 1:2 & 2:7), and removes the candle from the water. Some water is put aside for sprinkling; and into the rest, with 3 prayers and 3 gestures, the priest pours the oil of catechumens, chrism, then both at once. Catechumens are now baptized and the baptismal water carried to the font and stored (if the distance is great, a canticle is sung on the way); then one prayer.

7—Renewal of the Baptismal Promises. The priest explains the reason for the renewal and then reads the text in the vernacular, the people repeating it phrase by phrase. The Asperges follows; no music.

8—Conclusion of the Litanies by chanters and people; the priest leaves to vest for mass and returns in time for the usual mass Kyrie (replacing the litany Kyrie) without interruption. No introit.



Lu-men Chri-sti

De-o grá-ti-as.



# CANTICLE (Exodus 15) 8G

After 2nd Reading, from Exodus 14 & 15.

Cantémus----- Dómino glorióse enim honorificatus est: \*equum, et ascensórem projéxit in mare:  
 Adjutor, et protector \* \* \* \* \* factus est mihi in salutem.  
 V. Hic Deus meus, et honorificábo eum: \* \* \* \* \* Deus patris mei, et exaltábo eum.  
 V. Dóminus cónterens bella: \* \* \* \* \* Dóminus nomen est illi.

# CANTICLE (Isaias 5)

After 3rd Reading, from Isaias 4.

Vinea----- facta est dilécto in cornu, \* \* \* \* \* in loco uberi.  
 V. Et macériam circumdedit, \* \* \* \* \* et circumfodit:  
 Et plantávit vineam Sorec, \* \* \* \* \* et ædificávit turrim in médio ejus.  
 V. Et tórcular fodit in ea: \* \* vinea enim Dómini Sábaoth, domus Israel est.

# CANTICLE (Deuteronomy 32)

After 4th Reading, from Deuteronomy 31.

Atténde----- cælum et loquar: \* \* \* \* \* et áudiat terra verba ex ore meo.  
 V. Exspectétur sicut plúvia elóquium meum: \* \* \* \* \* et descéndant sicut ros verba mea.  
 V. Sicut imber super gramen, et sicut nix super fœnum: \* quia nomen Dómini invocabo.  
 V. Date magnitúdinem Deo nostro: \* Deus, vera ópera ejus, et omnes viæ ejus judicia.  
 V. Deus fidélis, in quo non est iniquitas: \* \* \* \* \* justus, et sanctus Dominus.

The litany is now sung, the people making the responses. It is interrupted at about the midpoint (bottom of page 67) for the blessing of the paschal water. Later, while the water is being carried to the font for safe-keeping, the following beautiful CANTICLE may be sung, taken from the opening of Psalm 41. The litany is then continued, as at the top of page 68, the people again answering.

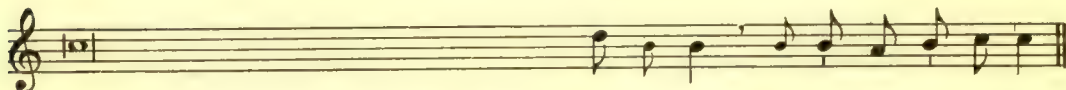
Sicut cer-----vus désiderat ad fontes aquarum: \* \* ita désiderat ánima mea ad te, Deus.  
 V. Sitívit ánima mea ad Deum vívum: \* quando véniam, et apparébo ante faciém Dei?  
 V. Fuérunt mihi lácrimæ meæ \* \* \* \* \* panes die ac nocte,  
 Dum díctur mihi per síngulos dies: \* \* \* \* \* Ubi est Deus tuus?



# LITANY of ALL the SAINTS



Ky-ri - e, e - **le** - i - son. Chri-ste, . . **audi** nos.  
Chri - ste, e - **le** - i - son. Chri-ste, ex**audi** nos.  
Ky-ri - e, e - **le** - i - son.



Pater de coelis	<b>De</b> - us,	mi - se - <b>re</b> - re no-bis.
Fili Redemptor mundi	<b>De</b> - us,	mi - se - <b>re</b> - re no-bis.
Spíritus Sancte	<b>De</b> - us,	mi - se - <b>re</b> - re no-bis.
Sancta Trínitas, unus	<b>De</b> - us,	mi - se - <b>re</b> - re no-bis.
Sancta Ma-	<b>ri</b> - a,	<b>o</b> - ra pro no-bis.
Sancta Dei	<b>Ge</b> -ni - trix,	<b>o</b> - ra pro no-bis.
Sancta Virgo	<b>Vir</b> -gi - num,	<b>o</b> - ra pro no-bis.
Sancte	<b>Mi</b> -cha-el,	<b>o</b> - ra pro no-bis.
Sancte	<b>Ga</b> -bri - el,	<b>o</b> - ra pro no-bis.
Sancte	<b>Ra</b> -pha-el,	<b>o</b> - ra pro no-bis.
Omnes sancti Angeli et Arch-	<b>an</b> -ge - li,	<b>o</b> - <b>ra</b> - te pro no-bis.
Omnes sancti beatorum Spirítuum	<b>or</b> - di - nes,	<b>o</b> - <b>ra</b> - te pro no-bis.
Sancte Joánnes Ba-	<b>pti</b> - sta,	<b>o</b> - ra pro no-bis.
Sancte	<b>Jo</b> - seph,	<b>o</b> - ra pro no-bis.
Omnes sancti Patriárchæ et Pro-	<b>phe</b> -tæ,	<b>o</b> - <b>ra</b> - te pro no-bis.
Sancte	<b>Pe</b> - tre,	<b>o</b> - ra pro no-bis.
Sancte	<b>Pau</b> - le,	<b>o</b> - ra pro no-bis.

**On Holy Saturday, OMIT invocations in small type—**

Sancte **Andrea**, ora  
 Sancte **Jacobe**, ora  
 Sancte **Joannes**, ora  
 Sancte **Thoma**, ora  
 Sancte **Jacobe**, ora  
 Sancte **Philippe**, ora  
 Sancte Bartholom<sup>mæ</sup>, ora  
 Sancte Mattha<sup>æ</sup>, ora  
 Sancte **Simon**, ora  
 Sancte Thadd<sup>æ</sup>, ora  
 Sancte **Mathia**, ora  
 Sancte **Barnaba**, ora  
 Sancte **Luca**, ora  
 Sancte **Marce**, ora

Omnes sancti Apóstoli et Evangelistæ, **orate**

Omnes sancti Discípuli **Domini**, **orate**

Omnes sancti **Innocentes**, **orate**

Sancte **Stephane**, ora

Sancte **Laurenti**, ora

Sancte **Vincenti**, ora

Sancti Fabiáne et Sebastiáne, **orate**

Sancti Joánnes et **Paule**, **orate**

Sancti Cosma et Damiane, **orate**

Sancti Gervási et Protasi, **orate**

Omnes sancti **Martyres**, **orate**

Sancte **Silvester**, ora

Sancte **Gregori**, **ora**

Sancte **Ambrosi**, **ora**

Sancte **Augustine**, **ora**

Sancte Hieronym<sup>e</sup>, **ora**

Sancte **Martine**, **ora**

Sancte Nicola<sup>æ</sup>, **ora**

Omnes sancti Pontífices et Confesso<sup>res</sup>, **orate**

Omnes sancti Docto<sup>res</sup>, **orate**

Sancte **Antoni**, **ora**

Sancte Benedicte, **ora**

Sancte Bernarde, **ora**

Sancte **Dominice**, **ora**

Sancte **Francisce**, **ora**

Omnes sancti Sacerdótes et Levitæ, **orate**

Omnes sancti Mónachi et Eremitæ, **orate**

Sancta María Magdalena, **ora**

Sancta **Agatha**, **ora**

Sancta **Lucia**, **ora**

Sancta **Agnes**, **ora**

Sancta **Cæcilia**, **ora**

(Holy Saturday only—Sancta **Agatha**, **ora**

Sancta Catharina, **ora**

Sancta **Anastasia**, **ora**

Omnes sanctæ Virgines et Viduæ, **orate**

Omnes Sancti et Sanctæ **Dei**, intercedite

**On Holy Saturday, OMIT invocations in small type—**



Pro-pí - ti - us **e** - sto, pár-ce no- bis Dó-mi-ne.

Pro-pí - ti - us **e** - sto, ex - **au**-di nos Dó-mi-ne.

Ab o - mni **ma**- lo, **li** - be-ra, nos Dó-mi-ne.

Ab o - mni pec-**ca** - to, **li** - be-ra, nos Dó-mi-ne.

**During the year generally:—**

Ab *ira tua*, libera

A subitánea et improvisa **morte**, libera

Ab insídiis *diaboli*, libera

Ab ira et ódio et omni mala *voluntate*, libera

A spiritu fornicationis, libera

A fúlgure et *tempestate*, libera

A flagéllō *terræ* **motus**, libera

A peste, fame et **bello**, libera

**During Forty Hours Only:—**

Ab *ira tua*, libera

Ab imminéntibus *periculis*, libera

A flagéllō *terræ* **motus**, libera

A peste, fame et **bello**, libera

A subitánea et improvisa **morte**, libera

Ab insídiis *diaboli*, libera

Ab ira et ódio et omni mala *voluntate*, libera

A spiritu fornicationis, libera

A fúlgure et *tempestate*, libera

**ON ALL OCCASIONS**

A morte *perpetua*, libera

Per mystérium sanctæ incarnationis **tuæ**, libera

Per adventum **tuum**, libera

Per nativitátem **tuam**, libera

Per baptísmum et sanctum jejúnium **tuum**, libera

Per crucem et passióem **tuam**, libera

Per mortem et sepultúram **tuam**, libera

Per sanctam resurrectiόem **tuam**, libera

Per admirábilem ascensiόem **tuam**, libera

Per adventum Spíritus Sancti *Paracliti*, libera

In die *judicii*, libera

**On Holy Saturday, OMIT  
invocations in small type—**



Pec - ca - to - res, Te ro - gá - mus au - di nos.

Ut nobis **parcas**, Te

Ut nobis *indulgeas*, Te

Ut ad veram poenitentiam nos perducere *digneris*, Te

Ut ecclesiam tuam sanctam \* regere et conservare *digneris*, Te

Ut Domnum Apostolicum \* et omnes ecclesiásticos ordines \*

in sancta religione conservare *digneris*, Te

Ut inimicos sanctæ ecclesiæ humiliare *digneris*, Te

Ut régibus et principibus christiánis \* pacem et veram concordiam donare *digneris*, Te

Ut cuncto populo christiáno \* pacem et unitatem largiri *digneris*, Te

Ut omnes errantes ad unitatem ecclesiæ revocare \* et infideles universos ad Evangelii lumen perducere *digneris*, Te

Ut nosmetipsos in tuo sancto servitio \* confortare et conservare *digneris*, Te

Ut mentes nostras ad cælestia desideria erigas, Te

Ut ómnibus benefactoribus nostris \* sempiterna bona *retribuas*, Te

Ut ánimas nostras \* fratrum, propinquorum et benefactorum nostrorum \* ab æterna damnatione *eripias*, Te

Ut fructus terræ dare et conservare *digneris*, Te

Ut ómnibus fidelibus defunctis réquiem æternam donare *digneris*, Te

Ut nos exaudire *digneris*, Te

Fili Dei, Te



A - gnus De - i, qui tol - lis pec - ca - ta mun - di, par - ce no - bis Dó - mi - ne.

A - gnus De - i, qui tol - lis pec - ca - ta mun - di, ex - au - di nos Dó - mi - ne.

A - gnus De - i, qui tol - lis pec - ca - ta mun - di, mi - se - re - re no - bis.



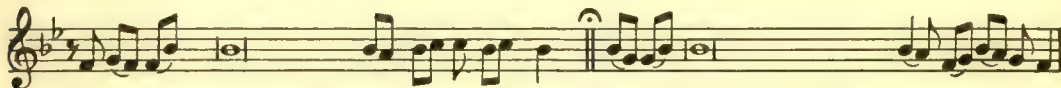


**Chri-ste**, . . . au - di nos,  
**Chri-ste**, ex - au - di nos.

The mass Kyrie is sung immediately. After the epistle the priest sings Alleluja three times, each time at a higher pitch; each time the people repeat it. Then the choir continues with Psalms 117 & 116:—(Organ-194)



Al - le - - - - lú - - ja . . . . .



Con-fi-té----mini Dómino quó-ni-am **bo-nus**: \* quó-ni-am in sæculum misericór-di-a **e-jus**.



Laudáte----Dóminum omnes **gentes**: \* \* \* \* \* et collaudáte eum *omnes* **populi**.  
 Quóniam confirmáta est super nos misericórdia **e-jus**: \* et véritas Dómini manet *in æternum*.

Lauds for Easter is sung towards the end of mass. Immediately after the ablution, the choir sings the antiphon, Psalm 150 and antiphon. Then the priest intones the antiphon to the Benedictus; the choir completes it, sings the Benedictus and repeats the entire antiphon.

Alleluja-antiphon  
 sung before and after the Laudate  
 (Ps. 150) next page.



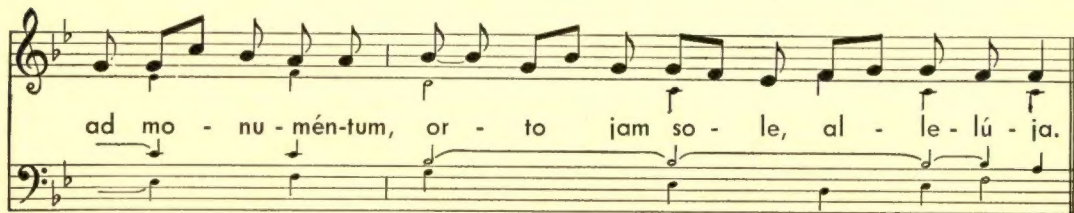
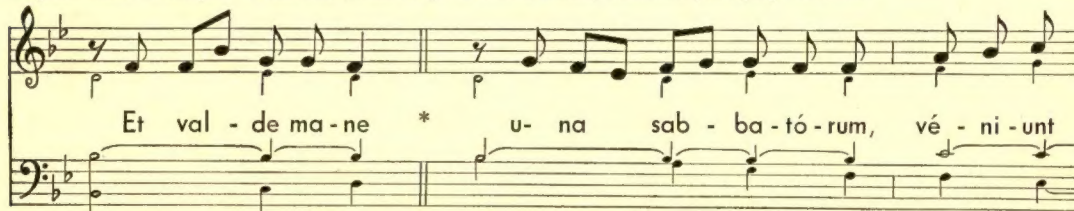
Al - le - lú - ja, al - le - lú - ja, al - le - lú - ja.



Laudá---te Dóminum in sanctuário eius, \* \* laudáte eum in augústo firmaménto eius.  
 Laudáte eum propter grándia ópera eius, \* laudáte eum propter summam majestátem eius.  
 Laudáte eum clangóre tubæ, \* \* \* \* \* laudáte eum psaltério et cithara.  
 Laudáte eum tympano et choro, \* \* \* \* \* laudáte eum chordis et organo.  
 Laudáte eum cymbalis sonóris, laudáte eum cymbalis crepítantibus: \* \*

omne quod spirat, laudet Dominum!  
 Glória Patri, et Filio, \* \* \* \* \* et Spiritui Sancto,  
 Sicut erat in princípio, et nunc, et semper, \* \* \* \* \* et in sæcula sæculórum. Amen.

Repeat the 3 allelujas. When the priest sings Et valde mane, continue promptly from the \*



(Organ—216—Solemn 8G)

## BENEDICTUS (Luke 1)

(Organ—276-f—Simple 8G)

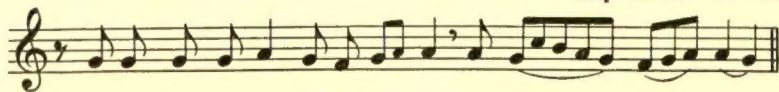


Benedic----tus Dóminus, *Deus* **Israël**, \* \* \* quia visitávit et redémit pópulum **suum**,  
 Et eré----xit cornu *salútis* **nobis** \* \* \* \* \* in domo David *servi* **sui**,  
 Sicut lo----cútus est *per os sanctorum*, \* \* \* \* \* qui olim fuérunt, prophetárum **suorum**:  
 Ut libe----ráret nos ab *inimicis* **nostris**, \* \* \* \* \* et e manu ómnium *qui* **oderunt** nos,  
 Ut fáce----ret misericórdiam cum *pátribus* **nostris**, \* \* \* et recordarétur fœderis *sui* **sancti**:  
 Jurisju----rándi, quod jurávit *Abrahæ, patri* **nostro**, \* \* \* \* \* datúrum *se* **nobis**,  
 Ut sine----timóre, e manu inimicórum nostrórum *liberati*, \* \* \* \* \* serviámus *illi*,  
 In sancti----táte et iustítia *coram ipso* \* \* \* \* \* ómnibus diébus **nostris**.  
 Et tu, pu----er, prophéta *Altíssimi vocaberis*: \* \*

\* \* \* præbis enim ante faciém Dómini ad parándas *vias* **eius**,  
 Ad dandam----pópulo eius sciéntiam *salutis* \* \* \* in remissióne peccatórum **eorum**,  
 Pe vísce----ra misericórdiæ *Dei* **nostri**, \* \* \* \* \* qua visitábit nos *Oriens ex alio*,  
 Ut illú----minet eos, qui in ténebris et in umbra *mortis* **sedent**,

ut dirígat pedes nostros in *viam* **pacis**.  
 Glória----*Patri, et Filio*, \* \* \* \* \* et Spíritui **Sancto**,  
 Sicut e----rat in princípío, *et nunc, et semper*, \* \* \* et in sæcula sæculórum. **Amen.**

Repeat the "Et valde mane—"



(Organ—194)

De-o grá-ti-as, al-le-lú-ja, al-le - - lú - - ja.





INTROIT (Psalm 138) 1f

EASTER SUNDAY

Resur----réxi, et adhuc tecum sum, **allelúja**: \* posuisti super me manum tuam, **allelúja**:  
 Mirábilis facta est sciéntia **tua**, \* \* \* \* \* **allelúja, allelúja**.  
 Ps. Dómine probásti me, \* \* \* \* \* et cognovísti me:  
 Tu cognovísti sessiόνem **meam**, \* \* \* \* \* et resurrectiόνem **meam**.  
 Glória **Patri**, et **Fílio**, \* \* \* \* \* et **Spirítui Sancto**.  
 Sicut erat in principio, et **nunc**, et **semper**, \* et in **sæcula sæculórum. Amen. (Resurréxi)**

GRADUAL (Psalm 117 and I Corinthians 5)

Hæc di----es, quam **fecit Dóminus**: \* \* \* \* \* exultémus, et lætémur in ea.  
 V. Confitémini Dómino, **quóniam bonus**, \* \* \* quóniam in sæculum misericórdia ejus.  
 Allelúja, **allelúja**. \* \* \* Pascha nostrum immolátus est **Christus**.

SEQUENCE

Vícti----**mæ pascháli** \* \* \* \* \* laudes ímment **Christiáni**.  
 Agnus redémit oves: \* \* \* \* \* Christus ínnocens Patri reconciliávit **peccatóres**.  
 Mors et vita, duéllo conflíxere mirándo: \* \* \* \* \* dux vitæ mórtuus, regnat **vivus**.  
 Dic **nobis María**, \* \* \* \* \* quid vidisti in **via**?  
 Sepúlchrum **Christi vivéntis**: \* \* \* \* \* et glóriam vidi **resurgéntis**.  
 Angélicos **testes**, \* \* \* \* \* sudárium, et **vestes**.  
 Surrexit **Christus spes mea**: \* \* \* \* \* præcédet vos in **Galilæam**.  
 Scimus Christum surrexisse a **mórtuis vere**: \* tu nobis victor Rex miserére. Amen. **Allelúja**.

OFFERTORY (Psalm 75)

Terra---- trémuit, et **quíevit**, \* \* \* \* \* dum resúrget in iudicio Deus, **allelúja**.

COMMUNION (I Corinthians 5)

Pascha---- nostrum **immolátus** \* \* \* \* \* est Christus, **allelúja**:  
 Itaque epulémur in ázymis sinceritátis, et **veritátis**, \* \* \* \* \* **allelúja, allelúja, allelúja**.



### COMPLETELY UP TO DATE

The complete book from which these pages are excerpted contains also the Propers for all first- and second-class and major doubles, vigils, ember days, Forty Hours, and the entire Common of the Saints; as well as explanatory notes on Latin pronunciation, psalmody, liturgical history and practice, etc.

232 pages

\$2.50